

# ZION'S

VOLUME I.

# HERALD.



NUMBER 29.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY THURSDAY AFTERNOON, BY MOORE AND PROWSE, OVER No. 19, CORNHILL, BOSTON, MASS.

\$2.50 PER ANN.]

THURSDAY, JULY 24, 1823.

[HALF IN ADV.

From the Religious Intelligencer and Evening Gazette.  
Mr. EDITOR—I take the liberty of communicating to the public, through the medium of your paper, some thoughts on the following question:

Are Ministers of the Gospel supported by charity, or is it an act of justice?

In the outset I will say, I assume the latter as the only tenable opinion. I am surprised that men of intelligence should ever countenance an absurdity so glaring, and so calculated to mislead in practice, as the former sentiment. There is one case, however, in which a minister of the gospel may justly be considered an object of charity; and that is, when by old age, or affliction of any kind, he is reduced to want and distress in his circumstances; then, and not till then, can he properly be considered an object of charity. But he is even then no more an object of charity than any other man would be in the same circumstances; so that he is not such an object because he is a minister but because he is a man of affliction, in want and distress. Hence it appears that the sentiment to which I object, receives not the least support from what I have conceded.

If by sloth, or neglect of duty of any kind, a minister should become straitened in his circumstances, I doubt whether it is an act of charity then to assist him. Let his wants and inconveniences drive him to his duty, and let us not by injudiciously helping him encourage him in idleness and neglect of his proper business.

But when a man is in health, perhaps in the very prime of life, and a man of respectable talents and respectable family, if he devotes all his time and abilities to preaching and labouring for the moral and spiritual good of his flock, I say there is not a calling in life, mercantile, mechanical, professional or agricultural in which a man more honestly and fairly earns his maintenance.

And is this faithful labourer now to be told that he has no claim on the people for his support, but that whatever is given him is bestowed in the way of charity? Nonsense, injustice and cruelty, in the extreme!

The most that can possibly be said with any truth against his claim is, that it is not legal, and will not hold in an action at law; but does this nullify all claim? If we are under no legal obligation is there no such thing as moral obligation? Is there no such thing as justice beyond what is established by the civil law?

The fact is, there are numberless cases both of debt and crime, which are not and never can be recognized by jurisprudence.

Every thing human is imperfect; and so particularly, are the specifications of legislative statutes. All the difference then between the claims for support of my lawyer, my doctor, my shoe-maker, and those of my minister is, the former claims are recognized in civil law, and the latter are not, unless there be first a contract, in which the price of his labour is stipulated in dollars and cents. But as the latter mode has not the sanction of apostolick precept or example, many christians doubt the propriety of it. Shall it therefore be urged that their ministers are not as justly entitled to a comfortable maintenance, as though they bargained beforehand like a lawyer for his fees? I think that while men have any thing in them like a sense of honour, of justice, and of moral obligation, instead of waiting to be driven to it by fear of the penalties of civil law, they will honourably and liberally support those who faithfully labor among them in the vineyard of the Lord.

STOUGHTON.

He is a rich man who has God for his friend.

Extract from the Rev. Dr. Dana's Election Sermon preached before the Legislature of N Hampshire. 1823.

"If respected Legislators, it is righteousness which exalts a nation; and if sin is reproachful and ruinous to any people, it is then in your power, by efficiently promoting the one, and disowning the other, to become public blessings and benefactors. Permit me to add, that this is demanded of you by your stations, by your oaths, by the honour and confidence bestowed on you, and by the influence you possess. It is the just expectation of heaven and earth concerning you.

While we bless God for the fair inheritance of civil and religious freedom left us by our Fathers; while we exult in their illustrious example; we contemplate with pain and grief, many fatal symptoms of general degeneracy. In this region, once the hallowed abode of piety and virtue, the God of Heaven is dishonoured and provoked, his sacred name is blasphemed, his authority contemned, his sabbath awfully and increasingly profaned. While vices of various forms stalk through the community, in defiance of fear and shame, one vice whose name is Legion, spurns all restraint; tramples on all laws, human and divine, and devours with unsated appetite, no small portion of the wealth and morals of the lives and souls of the people.

Do not evils of this magnitude challenge your attention and investigation? If the laws are defective, are you not bound to supply their defects? If, while the sons of vice are bold, the friends of order are feeble and timid; if, instead of magistrates being a terror to evil doers, evil-doers are a terror to magistrates, are you not bound,

ed. Your kind and fostering patronage would render this influence still more salutary and extensive.

Soon, honoured Fathers, you will be called to give an account of your stewardship. Soon you will be summoned to that high and dread tribunal, where yourselves and the humblest of your constituents, will meet on a perfect level. That most affecting dispensation of the last week, by which a distinguished Statesman of a neighbouring Commonwealth, having just resumed his important functions, was summoned from the hall of legislation, to the bar of the eternal Judge, speaks an intelligible language to you, and to us all. May it be your happiness to commence and pursue, and finish all your measures, under deep impressions of an observing God, and the retributions of eternity. When you are summoned away from earthly scenes and duties, may your dying pillows be softened by the hopes of the gospel; and may you receive from the Author of your being and your destiny, the transporting sentence; "Well done good and faithful servants; enter into the joy of your Lord."

\* The Hon. John Phillips, of Boston, President for the last ten years, of the Senate of Massachusetts. On Election day, he presided in the organization of the Senate, and introduced his successor to the chair. He expired before 9 on the following morning, by an attack of the *angina pectoris*, at the age of 53. Few men have possessed so uniformly and entirely, the public confidence and respect.

From the Delaware Watchman.  
THE METHODISTS.

There are perhaps, but few persons among us, who feel a proper interest in the preservation of the peace and good order of Society, who have not frequently, and with the most lively emotions of pleasure, reflected upon the excellent qualities and extensive influence of the society of Methodists—Their zeal and industry in inculcating among their fellow men the rules of morality and the precepts of the gospel, the ardour which they display in their religious pursuits, the sincerity which they manifest in their devotional exercises, their exemplary conduct in private life, the rigid discipline which they maintain in their society, and the strict and regular scrutiny which they make respecting the walk and conversation of their members, present them to our view in the light of "a city which is set upon a hill, whose light cannot be hid," and if they fail to produce a desire to imitate them, a disposition to approve and applaud must undoubtedly be felt by all who behold them. And it is a matter of much satisfaction to the mind of the contemplative observer, that their labours have been attended with such signal success in our country.

If vice assumes the confidence of confirmed iniquity, and presumes to unveil itself in the public walks of society, the boldness with which it is met and frowned upon by the Methodists, drives it into retirement; should it be concealed, their vigilance drags it forth into the face of day, tears the mask from its visage and presents it in its naked deformity, to be gazed upon, shunned and abhorred by all who are not totally insensible to shame.

In their labours, they can and do accommodate themselves to the situation and circumstances of men in all stations in society. The poor and illiterate are not abashed in their presence; while the wealthy and the wise may derive pleasure and instruction from their company and conversation. The afflicted are soothed and comforted, the inconsiderate are insensibly led by them to the most wholesome reflections, the pious are edified, the giddy and the vain are made sober and contemplative

and the sedate inquirer after truth finds it profitable to hold intercourse with them.

We differ from them in opinion, in various particulars, but there is among them so much to approve and applaud that we have thought this small notice of them may not be inappropriate.

Extract from Professor Lindsley's Sermon on the improvement of time.

Would you be happy and wise, my hearers? Fear God and keep his commandments: for this is the whole duty of man. And the great command which embraces all others, is, believe in the Lord Jesus Christ. If you comply with this; obedience to all the rest will follow as a natural and necessary effect. If you do not comply with this; you will strive in vain to be conformed to the spirit of any one of the divine precepts. You will labour in the dark and against the grain. You will have mountains to oppose at every turn. And after a few painful unavailing struggles, you will renounce the conflict in despair. You must begin with Christ, and end with Christ—live by faith in Christ, rejoice in Christ—hope in Christ—die in Christ. This is the only rock upon which to build your hopes of heaven.—Here you may build with safety. Your edifice shall stand strong. Neither storms nor flames, nor earth, nor hell, shall ever prevail against it. It will endure when time shall be no longer, and when the heavens shall have passed away.

Behold the wisdom of God in the redemption of a guilty world. Behold the wisdom, which, if you obey her heavenly voice, will make you wise unto salvation. Behold the wisdom which is from above, it "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness and all her paths are peace." This is the wisdom which "is profitable unto all things, having promise of the life that now is, and of that which is to come." "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understand." On earth it will yield a contented mind—in heaven, joy unspeakable and full of glory.

It will assure to you all the real good which this poor world can bestow. It will arm you against its sorrows and adversities. It will guard you against its ruinous seductions—preserve you from all its evils—allow you to taste its purest pleasures—give you riches and honours, without pride or covetousness—or else make you contented with poverty, and with whatever portion, infinite wisdom may assign to you. It will conduct you, with conscience void of offence towards God and towards man, through this world's checkered scenery and varied fortune, to the pilgrim's peaceful and eternal home. It will lead you up to Immanuel's throne—to mansions in the skies—where you shall grow in knowledge and wisdom till you pass the boundaries which Gabriel has reached—in happiness and holiness, while an infinite God exists to expand your faculties, and to supply their continually increasing capacities and desires. What a prospect for guilty, wretched, dying sinners! What a life of purity, and peace, and philanthropy, does wisdom promise! What a death of victory, and triumph, and cheering hope does it ensure! What a heaven of fel-

licity and glory does it open full to the enraptured view of the departing saint!

## HERALD.

BOSTON, THURSDAY, JULY 24.

### FOURTH OF JULY CELEBRATION.

The anniversary of our Nation's Birth Day was, this year, celebrated with more than common interest, in almost every part of the Union. It is a day ever to be held in grateful remembrance by our Republic, and its events will be handed down by the page of story to the latest posterity. Duty as well as inclination will, in this instance, prompt every virtuous Republican to follow the injunction of Holy Writ, in the following words: "Tell ye your children of it, and let your children tell their children and their children another generation." We are happy to find that religious celebrations of the day are becoming fashionable; and that Christians feel it a duty to meet in the temple on this day, not to hear the uncouth indigested expressions of some would-be-called Orator, whose only merit consists in retailing the sentiments of some of the distinguished orators of our Revolution; and who to complete his career of celebrity, repairs to a printing office either to puff himself or pay for being puffed; a sure sign of conscious deficiency of merit; but to pour out the effusions of a grateful heart to Him, who is a strong tower to those who put their trust in him, and to those who ask his protection on themselves and on their country. This is as it should be; gratitude is one of the brightest gems which embalms the escutcheon of the citizen and Christian; and the American citizen has reasons paramount for manifesting it on this occasion. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand and thine arm, and the light of thy countenance, be cause thou hadst a favour unto them."

It was He who raised up a WASHINGTON, at the head of our armies and led them through scenes before untried by mortals, to victory and independence. The sword of this great man, statesman and Hero, was consecrated by his prayers, and shall we who pretend to be followers of his precepts and examples, neglect to follow him in this?—Conscious that he was engaged in a just cause, he made it an holy one, by his prayers, and he found God on his right hand and on his left, to shield him from danger, with favour did God compass him as with a shield.

This is the only country in the world, Christian or Pagan, where a day so signal as the one we celebrate, is observed in a similar manner, as we regret to say, it has hitherto been in many of our towns and villages; instead of an eye to that great Beneficent Being, to whom we owe all we possess; the testimonies of gratitude, if they may be so termed, have resembled more the filthy orgies of Bacchus than the conduct of a civil and Christian people. And even this conduct has been justified by those from whom we might expect better things, on the ground, "that it was no sin to get drunk on independent day." A miserable excuse for impurity, in the sight of a pure and Holy God.

If one day above another, except the Sabbath, should be devoted to religious gratitude and praise, the 4th of July in the annals of America stands preeminent; and will, we trust, be so considered by every consistent Christian. We are not enemies to rational temperate mirth and recreation on this day, but we wish to see decency and order. We wish to see our temples open on this day, and to witness the effusions of pious grateful hearts. Christians of every denomination uniting in a chorus of praise to the giver of every good and perfect gift for His inestimable blessings vouchsafed to this land of religious and political freedom. Thus shall our children and our children's children have reason to say "Happy art thou, O America, who is like unto thee, O, people saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

As religion increases in the land and men realize the superintendence of Divine Providence and our citizens feel disposed to establish their character as civilized and moral beings, a due observance of the day will be attended to generally; and vice in all its forms will be discountenanced as irrelevant and brutal. A religious celebration was held in Worcester county in this State, in Harvard, in Portland (Vt.) and in other places in this vicinity. In Carlisle, Penn., a discourse was delivered and other exercises performed by a Methodist preacher, on which the editor of the Missellany has the following remarks.

"This day was observed in the usual man-

ner by some of the inhabitants of this place; not so many, though, as on former occasions. We were happy to find so many, inclined to testify their gratitude for the liberty which we enjoy, to the giver of every good and perfect gift, in the sanctuary; and we are disposed to think, judging from our own feelings on the occasion, few who attended at the Methodist church were disappointed in receiving that instruction which the occasion afforded. Rev. Mr. Bear, Methodist preacher, addressed the audience from 1st Cor. 16. 13. "Watch ye, stand fast in the faith, quit you like men, be strong." Before entering upon the doctrines contained in the text, he informed his hearers that it was not his intention to preach to them a political sermon; he did not, he said, meddle with politics. His object was to give some facts calculated to edify his hearers, which the season suggested.

He divided the discourse into three general parts, and discussed them in their order. As we kept no memorandum of the arrangement of the discourse, we must content ourselves in giving such ideas as our memory supplies us with, without regard to order.

Mr. Bear observed, that the injunction "Watch ye," implied that those whom the apostle addressed had enemies. The scripture enumerates them—"the world, the flesh, and the devil." He showed in what ways those enemies were most apt to harass and break in upon the unwary believers; how insinuatingly they were often led astray, unconscious of their error, and without one effort to extricate themselves from the wiles of the deceiver. To illustrate this fact, he referred to the effect which the anniversary of liberty's birth day had on many professors of religion, or the plea it afforded to the people of the world, to insist with imposing claims, the obligations under which professors rest to join in with them on the glorious occasion; should any have meekness enough to decline, the cry is raised—"Ye are not republicans!" and many, least they should be stigmatized as nonprofessors in the principles of republicanism, will inhale copious draughts of their favourite sin; and then their seducers will be first in publishing their errors! The probability is, that those who cry up republicanism with such zeal are not so good friends to their country, as the less clamorous on the subject. To be good citizens we must be good Christians.

But were we to attempt following him thro' his discourse, we would fall far short of displaying its merits. In conclusion we would observe, that he acquitted himself to our satisfaction, and we think to all who attended.

*Extract of a letter addressed to the Editor, from a friend in the country, dated July 14, 1823.*

Dear Brother in the Lord—

"I am often led to believe, from the indifference with which many treat the cause of our blessed Saviour, that they consider true religion to consist more in name than in reality. In times of great excitement, when the Lord is pouring forth the gracious influences of his Spirit in plentiful showers, we see every exertion made by professional Christians; they appear to participate deeply in the work and to rejoice at its increase, but when this excitement has ceased they sink into a degree of apathy, as reprehensible as it is dangerous. Their aid is not the most needed when the operations of the Spirit are the most conspicuous, but when a degeneracy is manifest, and the people begin to disregard the workings and stirrings of it. It is then that their exertions are required to rouse their fellow beings to a sense of their state, to warn them of their danger, to point out the dangerous state they are in, to exhibit, in glowing colours, the inevitable destruction that awaits them, if they persist in the course they are pursuing. It is then they should come forward and attempt by advice, by prayer and supplication, to rescue their fellow mortals from impending damnation, and place in that happy, happy path which leads to everlasting felicity.—But ah! my Brother, in such a trying time, how often do we find those, to whom we have the greatest right to look for assistance and encouragement, under God, the most indifferent and lukewarm! Prayer meetings are left unattended and love feasts no longer become interesting. It is then that darkness pervades the land and gross darkness the people. These are the times that require the exertions of the aged and experienced Christian. Every means consistent with the gospel should be used to promote the interest of the Redeemer's kingdom and facilitate his glory. If these are neglected by those brands whom he has been pleased to snatch from the burning, how and with what com-

posure will they meet him at that great day when he will make up his jewels. The thought is awful and one would think, sufficient to rouse every considerate rational Christian to double his exertions to make his calling and election sure.

The means used to promote the cause of the Redeemer are various, but I know of none, exclusive of preaching, better calculated for this work than periodical publications, and I am surprised that they should be so much disregarded as they actually are. They are, literally speaking, *oracles of glad tidings of great joy*. By them we are made acquainted with what God is doing in other parts of the world, the revivings of God's work among Christians and the encouragements afforded to persevere in the glorious cause of Divine Truth. These carry the glad tidings of the gospel to the domestic fire-side. By them the old and the young, the servant and the master become acquainted with the works of Christ, at home and abroad. You will excuse me, sir, if I tell you, for it is from emotions of sincere friendship, I have experienced more pleasure in reading the *Herald*, than in that of any other whatever. It is free from bigotry, breathes a spirit of philanthropy and Christian charity to all denominations; and should be the companion of every Christian. Were its columns dictated by a *WESLEY* or a *FLETCHER*, they would not, I am persuaded, be more congenial with Christian principles. It is my sincere wish, and I trust, in a short time, there will not be a Methodist family in the New-England conference, who will not welcome to their doors this *Herald of peace*. Its character perfectly coincides with its motto, "Behold I bring you good tidings of great joy which shall be to all people." The price certainly comes within the ability of every one. Let those many little nick-nacks and gew-gaws, which serve to feed vanity, be dispensed with, and the paper will be easily obtained.

One very strong reason why the *Herald* should be taken by our people, is, that a great share of the receipts are to be appropriated to the spread of the gospel, in our Church, which, I think, will be an additional inducement for many to take it. While remarking on the *Herald*, I would observe, that there appears to be a deficiency of original communications; not that I think you deficient in any respect, for I know your task must be arduous; but I think our Preachers do not appear to be sufficiently interested in the paper; though they are engaged most of the time, in the duties of their calling, they might afford you much useful information that would promote the cause of their master, and be very acceptable to your patrons. I was surprised and not a little mortified, when I understood from your friend D—, that, excepting four or five, there was scarcely one in the whole conference who had taken the trouble to send a communication for the paper. In such a situation your duty and labours, my brother, must be doubly responsible. May you have prudence, wisdom and knowledge to discharge them acceptably to your God and to your fellow-men and finally receive the reward of a good and faithful servant, in the joys of your Lord; is the earnest prayer of

Your humble servant

and Brother in Christ,

S—S—

### INTELLIGENCE.

*Letter from the Rev. James B. Finley, superintendent of the (Methodist) Indian Mission, Upper Sandusky, dated 12th February 1823.*

Dear Brother.—At present we have at school fifty children, from three to fifteen years old. They are the best natured, more easily governed, and more friendly, than any children I have ever seen in so rude a condition; and our number could be greatly increased, if our means would justify it. They learn exceedingly fast, and retain well; their inclination to industry excites attention. Our society is rapidly increasing; and I have never seen such displays of God's power of convictions and conversions, as have been manifested among these desolate sons of the forest.

On Sabbath last, I endeavored to explain Revelations, chap. xix. verse 20; when I had closed, brothers Elliott and Between-the-Logs, each gave an exhortation. I then invited all who were determined to forsake their old traditions and embrace Jesus Christ as he was offered in the gospel to give me their hand; and, wonderful to relate, thirty nine came with every evidence of the deepest penitency. This scene was far beyond all description: the cry of "Sha shus, sha shus Tamenare, Tamenare" (for Jesus' sake take pity on us) was heard all over the house. After this I proceeded to join in matrimony

*Pootier and Squaw*, who had now given up all for Christ and religion: then came "Inche" who was chief of the tribe, and confessed his conviction of the truth of the gospel for two years; and that he had been living in sin with his eyes open, all that time, but was determined to reform his life.—He requested that I should come to his house, and marry him lawfully; accordingly I went at a time appointed. I first preached, and then they came forward to be joined in matrimony, declaring to their friends the reason of their departure from all the Indian superstitions. I then pronounced the ceremony, during which a deep solemnity pervaded the whole assembly. We dismissed and repaired to brother Between-the-Logs, and here found more than two hundred Indians, convened for prayer meeting. This night will never be forgotten. Brother Moionque preached among the Mohawks, and states that the prospect is really flattering. In short, the whole nation subscribes to the mission, and all we have to do is to go up and possess the goodly land.

### Revival in Charleston, S. C.

A person who had resided in Augusta, writes from Charleston to a friend in the former place. "I must tell you what the Lord is doing for this people,—my dear friend, your heart would burn within you, could you hear some of the children of God pleading with and for sinners around them; could you see the dejected penitent asking the way to Zion; and hear the rejoicings of those on whom the Lord has bestowed his mercy. Let me tell you my friend, we have known little of spiritual life in Augusta—believe not that I say this in a condemning spirit,—O no, my name stands first and foremost on the list of unfaithful ones, &c."

"My dear friend, let us awake out of sleep; it is time to come to the help of the Lord; He waits to be gracious; Jesus ever liveth to make intercession; the Holy Spirit is ready to descend, and shall we not ask for the blessing? shall we idly hold our hands and say at a more convenient season, Lord, we will receive thee? O, my friend I would stir up the gift that is in thee: I would entreat you by the dying love of our Redeemer, to be faithful in duty, fervent in spirit, ever abounding in the work of the Lord, believing that your labour will not be in vain. O that I could by one sudden wish place you in some of the enlivening circles, where those that fear the Lord speak often to one another. I have not yet made one visit which has not been closed with prayer—their whole souls seem engaged, their only theme how they can best promote the glorious work which seems evidently increasing—and they make a business of it too—look at their engagements for prayer. Tuesday and Friday afternoons Dr. Palmer and Mr. Boice's churches wait in prayer for the influences of the Spirit; Wednesday is observed by all who can do it as a day of fasting and prayer for the same objects extended to all the state. Saturday morning special prayer for the ministers—indeed I can hardly mention an hour in the week that is not thus devoted.

"I have not yet learned the extent of this revival; it is not confined to one portion of the city. My dear friend, let us pray for Augusta; who can tell what associations for prayer may effect; prayer must precede a revival of religion, and the children of God must awake, before sinners will be alarmed."

### COLONY OF JEWS.

Some weeks since was published a notice to land holders, from the society for meliorating the condition of the Jews, proposing to purchase land for the formation of a colony, to be located in the state of New York. We now understand that it is probable the society will purchase 20,000 acres of township No. 5, about 25 miles west of Plattsburgh, and near the military turnpike. An agent has been sent to view the premises, and is satisfied with the soil and situation. The society has in view "the establishment of an asylum for the oppressed of that people, who profess a faith in Christ, or desire to be instructed in the doctrines of the Christian religion."

A Bethel Society in Calcutta has commenced its operations. A convenient brig rigged pinnace has been fitted up for worship on the Lord's day, at which the attendance has been highly encouraging. The Society is patronized by the Governor General; Commodore Hayes has accepted the presidency; and ministers of different denominations have engaged to preach in rotation gratuitously.

REV. E. COOKE, PA.

Died, on Friday, in the end of April, in Upper Egypt. They were about to start on camels, and soon. The of the Scripture, pally among opportunities, in this ed their hopes.

MORNING.—An Associate don, by Christ in aid of the Miting statement, cation, shews the United Brethren generally for the Treasury, New York.—

The Missions, American Indians, were supplied by the missionaries converts. In effects of the of the Brethren avoidable in the mission dependent upon

The annual while the Brethren is scarcely carried missions; so that from other has arisen, in the greatest difficulty the more to

Died at 1 AM SWIFT. Collegiate entered on former term with increasing eminently. Under the With his soul he remained, reminding and expressing of the goodness in him and his tonement, my hope reward, which he, like, are thou, O

In the prison not writing—that population state, these free seven to 140 the largest certain them crime

## OBITUARY.

REV. ELISHA E. COOKE.

Died, on Friday July 11th, the Rev Elisha E. Cooke, Pastor of the Congregational Church in Manchester, (formerly Oxford society in east Hartford.) While in the act of crossing a small stream of water on a pole, he took hold of a post to help himself up, which giving way struck him with such force as probably to deprive him of exertion, and thus he perished. He was soon taken from the water, but was past recovery. His wife was on a visit to her friends in this city, expecting her husband when the messenger of sad tidings came for her. Mr. Cooke was a faithful minister of Christ, and eminently useful. He was much beloved by his people, and all who knew his worth. Without a moments warning, a trifling casualty has plunged his people and his family in distress, and summoned his spirit to the bar of judgment. Reader are you prepared for such a summons!

## Last Notices of the Palestine Mission.

"Letters have been received from Messrs Temple and Goodell, dated at Malta, near the end of April. They had received letters from Messrs. Fisk and King, who had been in Upper Egypt in company with Mr. Wolff. They were about to cross a part of the desert on camels, and expected to visit Jerusalem soon. They had distributed 800 copies of the Scriptures, and 2,000 Tracts principally among Coptic Christians. Their opportunities, in this respect had greatly exceeded their hopes."

## MORAVIAN MISSIONS.

An Association has been formed in London, by Christians of different denominations in aid of the Moravian Missions. The following statement, taken from an English publication, shews the necessity and the claim of the United Brethren, for the aid of Christians generally.—We believe that any sums for the Treasury of the United Brethren may be transmitted to the Rev. Mr. Mortimer, in New York.—*Rel. Intel.*

The Mission of the United Brethren, (or Moravians,) among the Negroes, Hottentots, American Indians, Greenlanders and Calmucks, were commenced nearly a century ago, and now consists of thirty one stations, supplied by nearly one hundred and seventy Missionaries, and contain more than 32,000 converts. In consequence of the ruinous effects of the War upon the settlements of the Brethren on the continent, and the unavoidable increase of expense in latter years, the mission may be said to be entirely dependent upon this country for their existence.

The annual expenditure is about 9000/ while the Brethren cannot raise 2000/ which is scarcely sufficient to maintain the decayed missionaries, and the widows and orphans; so that, notwithstanding the liberal aid from other sources, a debt of about 4000/ has arisen, and is still increasing. The missions in South America are reduced to the greatest distress, by storms and famine. Many of the Christian Hottentots have had little to eat than grass:

[N. Y. Obs.]

Died at Amherst the 30th ult. Rev. ZEPHANIAH SWIFT MOORE, D. D. President of the Collegiate Institution in that town. He had entered on the Collegiate duties of the summer term with his usual alacrity, and with increasing hopes of the prosperity and eminent usefulness of the Institution; but on Wednesday the 25th ult. he was taken severely ill, and from that time gradually sunk under the pressure of disease and pain.—With his usual sweetness and serenity of soul he thanked the attending physician for reminding him that his life was despaired of, and expressed to his friends his deep sense of the goodness of God, his entire acquiescence in the disposal of Divine Providence, and his unshaken confidence in the great atonement. Nearly his last words were, *God is my hope, my shield, and my exceeding great reward.* By his death the Institution over which he has presided, and the christian public, are called to mourning; but righteous art thou, O Lord, and upright are thy judgments.

## IMPORTANCE OF SCHOOLS.

In the New York State Prison, out of 580 prisoners, 195 could not read, and 52 could not write. Of the 580 convicts, 136 are blacks—that is, nearly one fourth of the whole population, while the black population in the state, is to the white as one to 35. Add to these facts the following. In the New York free schools, which have been in operation seventeen years, and have given instruction to 1400 children, many of whom were from the lower classes of society, it has been ascertained, that but one person instructed in them, has ever been detected in an infamous crime.

## NEWS:

## FOREIGN AND DOMESTIC.

## LATEST FROM EUROPE.

The packet ship Panthea, Capt. Bennet, has arrived at N. York from Liverpool, bringing London dates to the 8th and Paris to the 6th of June. They contain accounts from Spain a few days later than before received, but those officially communicated, differ so widely from those contained in private letters, that it is extremely difficult to form any definite opinion from either. The former, as they relate to affairs in Catalonia, speak favorably of the operations of the French; whereas the private accounts from Bayonne, as late as May 29, affirm that Gen Donnadien was completely beaten by Mina on the 19th, and afterwards taken prisoner at Vich, and that Gen. Curial had been defeated in four successive engagements, which took place on the 23d. It should be mentioned however, that the despatches of Marshal Moncey, of a later date, furnish no evidence of the truth of this report.

The London Courier of the 7th, says—“The details of the operation of the French army are now deprived of much of their value by the course which events have taken; for we can state upon good authority, that the war in Spain may be considered as at an end.”

The Paris papers of the 5th and 6th inst. have arrived. The Regency at Madrid, has begun to execute its functions. One of its first acts has been to appoint Ambassadors to all the Courts of Europe—They have also endeavored to brand with treachery and cruelty, the resistance made by Gen. Zayas to the occupation of Madrid by Bessieres and his followers.

The troops which were in Madrid and the neighborhood under Abisbal and Zayas, have retired to Talavera and towards Estramadura, leaving the road open to Seville.

A private letter states that two corps of the French army were to quit Madrid on the 1st of June, under Generals Bourdesol and Bourmont, to proceed to Seville and Badajos.

Abisbal, it is said, has given in his resignation, and remains in privacy in the vicinity of Madrid.

It is said that the Cortes have declared Gen. Abisbal a traitor to his country, and that the King of Spain was going to be sent immediately to Cadiz. It is also said that the army in Catalonia was in a critical situation.

Letters from St. Petersburg announce positively that the commencement of hostilities between Russia and the Porte is not far distant.

The Pilote, (French Paper) contains the following articles. “Seville was tranquil on the 20th, and it is evident from the stoppage of letters sent by post from the frontiers, that the French affairs in Catalonia, are not going on well. The Pilote also contains the account, extracted from Spanish papers of the events preceding the entry of the French army into Madrid, and the attack and defeat of Bessieres, whose loss was much greater than admitted in the French accounts.

One hundred head of oxen intended for the French army had been taken by the Spaniards. The Duke de Angouleme was busy at Madrid in organizing the regency.—It was rumoured that from 10 to 30,000 men had left Madrid for Seville.

An English vessel entered St. Sebastian the day before yesterday, the French squadron cruising before the port not thinking proper to insult the British flag. A person who has come from the environs of Pamplona, says, that on Friday a salute of 101 cannon was fired there, which would seem to announce some great rejoicing. We do not know what may have been the occasion, unless they have received news of the reported victory of Mina on the 19th.

## CENSUS OF LOWER CANADA.

An estimate of the population of Lower Canada was taken in 1822, and has just been published. It appears that the number of inhabitants is found to be 364,346. The population of Quebec is 14,880—of Montreal 15,909.

## Post Office Department.

A circular has been addressed by the Post Master General to the several Post Masters and Mail Carriers throughout the States.—In it he informs them that in future, when the mails do not reach their destination at the proper time, or are conveyed without proper cover to preserve them from the weather, a fine will be imposed unless the failure is proved not to have proceeded from negligence. It is also mentioned that the expenditures of the general Post Office have been greater than the monies realized. In the last quarter there was a deficiency of nearly \$40,000; while it is asserted by the Post Master General, that had all the Post Masters made their regular remittances, there would have been no deficiency.

## Destructive Fire.

Philadelphia, July 17.—Yesterday afternoon, a fire broke out in a stable in Kunkle-street, below Callowhill-street, back of the Pennsylvania Farmer, and before 6 o'clock, destroyed more buildings and merchandise than any one which has happened since the memorable fire in Dock-street, about 14 years ago.

The fire commenced in Kunkle-street, and extended up Kunkle to Callowhill, down Callowhill to Third-street, and down Third-street to a house belonging to and occupied by Mr. Isaac Davis, where its progress was arrested. The number of houses destroyed and materially damaged, we understand, to be between 20 and 30.

The tannery of Mr. James Avery, at Cooperstown, N. Y. was destroyed by fire a few nights since. Many hides in the vats were injured by the intense heat, and a large quantity of bark consumed. The loss sustained is estimated at \$10,000.

At the New York Court of Sessions, an indictment for a libel, in the name of the People vs. Solomon King, for publishing a book entitled Gotham and the Gothamites, came on for trial, when the defendant with drew the plea of not guilty, and entered the plea of guilty.

The next case was that of the People vs. Samuel B. H. Judah, charged in the indictment with being the author of the said book. A motion was made by his counsel for a continuance of the case, on the ground that so much excitement existed against him in the city, he had reason to apprehend that he could not have at this time a fair trial.—The court continued the case to the next term.

Amer.

Mr. F. Buxton, on the 15th May, delivered a long and forcible speech in the British House of Commons on the Abolition of slavery in the British West Indies. The National Gazette remarks the following passage of this speech:

“Slavery has burnt down in the socket has completely melted in the State of New York. The same has been the case in New Jersey, Philadelphia and others of the American States. The change in all those States has been gradual.” &c.

If a member of the American Congress (adds the editor) should speak of London and the other British Kingdoms, how the Reviewers of London and Edinburgh would chuckle at Yankee learning!

## CANCER.

A physician recommends, in the London papers, as an ascertained cure for Cancer, the application of a strong vegetable ointment with hemlock to the scirrhus tumor, a vegetable diet exclusively, and the copious use of sarsaparilla and other vegetable beverages.

The Rev. William Gammell, has accepted the invitation of the second Baptist Church and Society in Newport to become their Pastor.

## MARRIED.

In North Carolina, Hon Welden Edwards to Miss Lucy Northfleet.

In Troy, N. Y. on the 7th inst. Mr. Stephen De Groff to Mrs Sally Low both of Lan-

sinburgh—Benjamin Vervalin, Esq. Deputy Sheriff of Albany, to Miss Catharine Uran of Troy.

In Greenland, Mr. Eber Holman to Miss Mary Spinney, both of Portsmouth.

In Portsmouth, Mr. John P. Simes to Miss Mary Blasdell.

In Smithfield, Mr. Rufus Williams of Bur-

rillville, to Miss Tabitha Mowry.

In Atleborough, Mr. Thomas Blanding to Miss Nancy Lyon.

## DIED,

In this city, Mr. Reuben R. Wilson, printer, aged 23.

Mr. Ephraim B. Hutchinson 33.

In Dartmouth, Mr. Richardson Nickerson, aged 37.

In Barre, Dr. Ephraim Brooks, formerly of Concord, Mass.

In Brownville, Mr. Mrs. Eleanor Thomas, aged 96.

At N. Orleans, Capt. Edmund Freeman, of the brig Oracle, of this port.

Drowned—At Phila. a lad named Bready, aged 13. He was bathing, with other boys, and was striving which could stay longest under water. He came up under a platform and could not be extricated. A similar case occurred in another place, a few days before.

## RELIGIOUS BOOKS.

AMONG the means employed, in this day of gospel-light, for the diffusion of Christian principles, the circulation of religious books is not the smallest; for such books not only tend to edify the people of God, but many others are led to read the great things of the kingdom of Christ, who have but little opportunity to hear the word preached, or who will not embrace that opportunity when they have it.

Impressed with these ideas, the Methodist Connexion have formed an establishment, located at New York, for publishing religious books, which are spread through all parts of the U. States, and sold in every place at the N. Y. prices.

As the profits of these books are applied to religious purposes, the preachers take upon themselves the care and labor of selling them.

The following books are for sale by E. HEDDING, at No. 15, Friend street.

Quarto Bibles \$5 00

Benson's Commentary on the Bible; coming out in about 30 numbers

\$1 per number 30 00

Methodist Hymn book 24mo. 75

do. do. 12mo. 2 00

Calf extra. 2 00

Benson's Hymns, for children 25

Life of Mrs. Fletcher 1 25

Fletcher & Benson, on the Divinity of Christ 1 25

Life of Rev. Wm. Bramwill, 1 00

Memoir of Rev. Jesse Lee, 1 00

do. of H. Longden, 50

Life of Lady Maxwell, 2 vols. 2 00

Universal Restoration Refuted, by D. Isaac 75

Martindale's Dictionary of the Bible, 3 50

Wesley's Notes on the New Testament, 3 00

Simpson's Deity of Christ, 2 41

Law's Serious Call, 75

Watson's Observations on Southey's Life of Wesley, 75

Saints Rest, 1 00

Weasley's Sermons, 3 vols. 7 00

Fletcher's Checks, 4 vols. 7 50

do. Appeal, 75

Wood's Dictionary of the Bible, 5 00

Horneck on Consideration, 37 1-2

Errors of Hopkinsianism, 1 25

Memoir of Rev. Samuel Bacon, A. M. 1 50

Bishop Asbury's Journal 5 50

Benson's Sermons 2 00

Moshim's Ecclesiastical Hist. 4 vols. 12 00

Memoirs of Mrs. Cooper 62 1-2

Christian Pattern 37 1-2

Sellon's Arguments 50

Wesley's Testament 1 00

Nelson's Journal 37 1-2

Preachers Manual, 0 75

Hervey's Meditations, 87 1-2

Smith Vindicated, 31

Life of Hester Ann Rogers, 75

Oliver's Refutation, 31

Address to Seekers of Salvation, by Rev. J. Fletcher 12 1-2

Life and Death of two young Ladies contrasted, 12 1-2

Father's Advice, 6

Essays on Secret Prayer, 6

Dr. A. Clarke's Sermon on Salvation by Faith, 12 1-2

Vindication of St. Paul, 12 1-2

Dr. Cooke's Sermon on the Godhead of Christ, 6

Bennet's Sermon, 12 1-2

Kean's Sermon on the Divinity of Christ 18 3-4

Methodist Magazine 12 1-2 per number, by the year, 1 50

Other Commentaries on the Bible, and many other religious books can be obtained from New-York, for any who wish for them.

The subscribers for the Magazine are informed that the No. for June has arrived, and those who have not received all the numbers previously due, are desired to send for them.

The Subscribers for Benson's Commemorative, are also informed, that the 11th number has arrived.

## POETRY.

JOB xxxvii.

Who rules the seasons as they roll,  
Directs their change from pole to pole;  
And animates the wondrous whole  
Of Nature's grand machinery?

Who scatters on the thirsty plain,  
The former and the latter rain,  
When waving fields of ripening grain  
Reward the toil of industry?

Who from the South in terror sends  
The whirlwind, when the cedar rends  
And the tall shittah's glory bends  
Beneath the blast all ruthfully?

Who gives the hoary frost its birth,  
And from the chambers of the North  
Commits clouds of coldness forth  
With all their chilling retinue?

Who bids the blast of winter blow,  
Lays earth's luxuriant honors low,  
And mantles deep in robes of snow  
The bleakness of her scenery?

Who by the mandate of his word  
Unbinds the streamlet's icy cord,  
And looks abroad the sovereign Lord  
Of Nature's waking energy?

When whispering soft the vernal gale  
Sweeps o'er the bosom of the vale  
And bursting tribes of being hail  
Creation's wondrous mystery!

PAUSE.

His works all sound his power abroad!  
And shall the tenant of the clod  
Impugn the wisdom of his God,  
Nor fear His high authority?

Peace! Peace, presumptuous earth born worm!  
In yonder coming Tempest's form,  
Regard the hand that rules the storm  
And marshals all its imagery!

Mark well the Lightning's mazy dance,  
Where winged flames of ether glance  
Bright gleaming o'er the dark expanse,  
And broad illumine its canopy!

And hark, loud bursting from on high  
Where clouds of blackness veil the sky,  
The Thunder rolls its terror by  
In tones of dread sublimity!

Behold it comes! and God is here!  
He shrouds the sun in robes of fear,  
Borne on the tempest's wild career  
And marking wide its destiny!

In gushing streams the floods descend!  
The winds their wildest fury lend,  
And fire, and air, and water blend  
In Nature's dreadful revelry!

How grand the scenes of Nature show,  
When Nature's God descends below,  
And glimmerings of his glory glow  
To earth's remotest boundary!

PAUSE.

He gives the willing winds command,  
His power how high! His ways how grand!  
And lo! the storm-embattled band  
Retires with graceful majesty!

In smiles of beauty richly drest,  
All glorious down the cloudless west,  
The sun rolls slowly to his rest  
Beneath th' horizon peacefully!

Far in the east his setting beam  
Throws o'er the cloud a brightening gleam  
Fair as the fabric of a dream,  
And baseless as its fantasy!

And arching in the distant view,  
To mock the dreams of fancy too,  
The rainbow sheds its varied hue  
Of gorgeous colored symmetry!

It spreads its glories bright above,  
Emblem of peace by Mercy wove!  
Sure symbol still of Heaven's Love  
And pledge of Heaven's constancy!

JULIUS.

It is probably one who had experienced  
the pains of memory in a peculiar degree,  
that penned the following lines.

SONNET.

Oh! it is said the grief of years to share—  
The hopeless grief—and feel the biting sting  
Of mem'ry, and the darkness of despair,  
To blast the hopes that fancy cherishing  
Had painted long and lovely, bright and fair;  
Oh! it is sad to see such vision fade,  
Like day's last hues to night's sepulchral  
shade,  
And feel that hopeless thrill that will impart  
Unutterable anguish to the heart;  
That knows no rapt'rous dream of future joy,  
That feels no pleasure from the mournful  
past;  
And only rolls upon the anxious eye  
The dreary thought of what the soul must  
taste,

Upon the future scene's uncertain waste!

Over such thoughts and such recollections,  
earth can pour no balm. This scene of tears  
and calamity can give no beauty to life, and  
no comfort to memory. The brightness of  
the past is but as gloom, and the hopes of  
the future are enshrouded in anxiety and  
dismay. But to the Christian it is the source  
of consolation and joyful hope, that when  
these mists and shadows are past, through  
which at present the beams of light but dimly  
shine; when earthly hope, and earthly  
fear, are hushed forever in the tomb, and the  
silence of death has quelled the painful re-  
membrances of the heart—he shall be wafted  
to a bright and glorious clime, where im-  
mortal hope shall be realized in all its beau-  
ty, the disappointments and contaminations  
of the world known no more, and memory,  
released from all her bitter associations, be-  
lost in an endless succession of facinating  
delight.

## MISCELLANY.

## THOUGHTS FOR CHRISTIANS.

*Extract from the New London Advocate.*  
It is through faith alone, that any human  
being, living in known gospel light, can ra-  
tionally expect salvation. But still a ques-  
tion arises—What is this faith? Let the same  
Almighty Being, by the mark of his own in-  
spired messenger, decide the question, and  
not man. "Faith is the substance of things  
hoped for, and the evidence of things not  
seen." Now, therefore, wherever they may  
see this, where this faith is visible, whether  
it appears in a modest silence, or in abun-  
dant speaking; in abstract retirement, or in  
public avowal and declaration; in deep-  
toned stillness, or noisy preaching, or in any  
other way,—whether agreeable or disagreeable—  
as these are all but the effects of di-  
verse operations of the same spirit, on a,  
many diverse constitutions—all Christian  
should unite with and fellowship this faith,  
though they cannot see and love the peculi-  
ar reason or manner, by which it may some-  
times be manifested: yet "if Christ be  
preached, or believed in, all should rejoice."

Let the Episcopalian retain his faith in  
legal establishments;—if he has the necessary  
faith, he must fellowship his brother;  
though that brother, should not exactly with  
him. Let the Presbyterian believe God has  
foreordained whatsoever comes to pass; if  
he hath the faith necessary to salvation, he  
will love and fellowship his brother of like  
faith tho' his brother may have no faith in  
ordination. Let the Baptist adhere to his  
faith in immersion; if he has the faith which  
is unto salvation, he will certainly fellow-  
ship his brother in like faith in Christ,—yea,  
even though that brother should happen to  
be a Quaker, and have no faith at all in water;  
for he might think that baptism meant regen-  
eration. And let the friendly Quaker enjoy  
his belief in silence;—if he hath still a bet-  
ter faith in Christ, than he hath in every  
other friend, or in stillness, he will try to  
fellowship his brother of the same faith, even  
tho' that brother should prove to be a noisy  
one. Let the Methodist believe in his per-  
fection of love;—if his faith work by love and  
purity the heart, he will most assuredly  
fellowship his brother in Christ, though that brother  
should really be a high toned Calvinist.—  
And let the Universalist enjoy his creed also;  
if his faith in Christ be real, and not notional—  
if it prove to be the substance of things  
hoped for, and the evidence of things not  
seen—he will, like other true Christians,  
"endure contradiction."

## ANECDOTE.

Jane M. C., an Irish girl, died of the yellow  
fever last fall in one of our great cities. At  
her death she gave the most decided evi-  
dence of her faith in Christ. She attended  
the Sabbath school in Ireland before she  
came to this country. She had to work hard  
to support her aged mother, and two youn-  
ger brothers, and in order that she might  
learn her chapter, and at the same time go  
on with her spinning task daily, she would  
rest her Bible upon two iron spikes in the  
wall, and by this means having her book  
open before her, she spun and committed at  
the same time. By the blessing of God ac-  
companying the reading and rehearsal of God's  
Holy Word, she was led to discover that by  
nature and practice she was a poor lost sin-  
ner, and that she needed an Almighty Sa-  
viour to deliver her soul from the wrath to  
come. From the time our Lord was gra-  
ciously pleased to enlighten her mind in the  
knowledge of his Beloved Son, the effect  
was very manifest in her life and conduct.—  
On one occasion, when her mother sent Jane  
to market to sell yarn, the purchaser, by  
mistake having over paid her, Jane did not  
discover this until she came home; having  
made the discovery, she said to her mother,

the merchant gave me too much, it would  
be wrong for me to keep it; she went im-  
mediately in search of the man, and gave  
him the extra payment. When her rela-  
tions would often invite Jane to go on a Sat-  
urday night to spend Sunday with them,  
while she was desirous of maintaining the  
friendship of her relations, she would not go  
to them till after Sunday, least she would  
be prevented from attending the Sunday  
School.

Those duties of religion which appear irk-  
some and insipid to others, are a source of  
the highest pleasure and delight to those  
who partake of the divine nature. They are  
glad when it is said unto them, "we will go  
into the house of the Lord;" that they may  
see his glory as they have formerly seen it  
in the sanctuary. They never think them-  
selves so happy, as when shut out from the  
world and its noise and hurry of affairs, and  
having silenced their clamorous passions  
which are unwelcome guests, they place them-  
selves in the presence of God, and enter into  
communion and fellowship with him.—  
They delight to adore his perfections, to call  
to mind his mercies and favours, to profess  
their love to him, to lay out their wants be-  
fore him, and unload the burden of their  
hearts in his bosom. Repentance itself, is  
to them a delightful exercise, when it pro-  
ceeds from the principle of love; there is a  
secret sweetness in those tears of remorse,  
those meltings of the soul returning to God,  
and bewailing its former ingratitude. The  
severe duties of a holy life, and the constant  
watchfulness which they are obliged to keep  
over their hearts and ways, and very trou-  
blesome to those who have no law in their  
minds exciting them to their duty. But  
where divine love is in the soul, it strives  
to keep the heart free from all sinful thoughts  
and desires, it cheerfully performs whatever  
is commanded by God, and makes mortifi-  
cation and self-denial easy and delightful  
exercises.

## BIGOTRY—From a London paper.

*Excommunication of a Bride.*

The Dublin evening mail contains a letter  
dated Limerick, March 25, and subscribed  
Mathias Harrold, the substance of which is  
as follows:

About a fortnight since, Mr. Harrold mar-  
ried a Roman Catholic, according to the  
rites and ceremonies of the established  
Church, previously stipulating that his wife  
should renounce the errors of the Roman  
church, which, from conviction, she had de-  
termined to do. On the Sunday following,  
the Roman Catholic curate of the parish of St. John, in which the bride resided, solemnly  
denounced her from the altar of his chap-  
el, stating "that one of his parishioners had  
married a protestant, and after calling on  
her to come forward, which she refused, he  
stated, that, the bed she lay in was cursed;  
that the ground she trod on was cursed; and  
that she lay at night in the arms of the dev-  
il; together with other similar expressions." On  
the following Friday, March 23, Mrs. Harrold  
read her recantation in St. John's Church,  
before the Rev. J. Fitzgibbon, after  
which Mr. Harrold waited on the Roman  
Catholic curate, the Rev. G. J. Woulfe, with  
Mr. Fitzgibbon's certificate of the act of re-  
cantation, but which the Rev. Mr. Woulfe  
would not condescend to look at. Mr. Har-  
rold then warned him against any further  
public allusion to his wife's name. On the  
following Sunday as Mr. Harrold and his  
wife were returning home from attending di-  
vine service in St. John's church, they were  
assailed at the church gate, by a Popish mob,  
of about one thousand persons, men, women,  
and children, who [and we here resort to  
Mr. Harrold's own words] "addressed my  
wife in the most insulting manner, calling  
her by the most opprobrious names, all of  
which were coupled with heretic and heretic-  
al, in consequence of which we were oblig-  
ed to fly for shelter into the parish clerk's  
house, where we remained for some time,  
the mob still remaining outside, and collect-  
ing in every avenue leading to my dwelling.  
The Rev. Mr. Fitzgibbon, finding the sit-  
uation in which we were placed to be one  
of peril, came to our aid, attended by a gen-  
tleman who had just left the church, conceiv-  
ing that we might proceed without further  
insult, when attended by them. But, sir,  
this had not the desired effect, as we had  
not proceeded fifty yards, when we were ob-  
liged to seek refuge in another house, so  
violent were the people in their abuse, and  
so great the increase of the mob from all  
quarters. Finding it vain to think of pro-  
ceeding, having some distance to go before  
we could reach home, the Rev. Mr. Fitz-  
gibbon went for the police; and it was not  
until three of the ringleaders, two men and a

woman, were taken into custody, that we  
were permitted to proceed. These three  
persons Mr. Fitzgibbon lodged in Captain  
Drought's police office, and I yesterday  
lodged information against four more, who  
have been committed to jail, as being con-  
cerned in this dreadful outrage." Mr. Har-  
rold's letter further states, that during this  
cruel and barbarous outrage, the Rev. Mr.  
Woulfe, and Mr. Touling, Roman Catholic  
curates of the parish, were looking from one  
of Mr. Woulfe's windows, apparently enjoy-  
ing the atrocious and disgraceful scene,  
without any interference to put a stop to it.  
Mr. Harrold concludes his letter in the fol-  
lowing appropriate terms:

"I ask, was a person, who never was, no  
ever will be, of the Roman Catholic creed;  
was he to be held forth to a congregation as  
a devil, to be hooted and insulted, and his  
life, and that of his wife, to be endanger-  
ed, returning from the temple of God?—  
If such is to be the case, and if we are to  
call on the military and police to protect us  
to our dwellings, after we have been lifting  
up our hearts and hands to the Deity in his  
sanctuary; if, I say, such is to be the case,  
we must then forget that we are living in a  
free country, and under respected laws."

## SPANISH PROVERBS.

Change of weather finds discourse for fools.  
Enjoy that little you have, while the fool  
is hunting for more.

Go not to your doctor for every ail, nor to  
your lawyer for every quarrel, nor to your  
bottle for every thirst.

There is no better looking glass than an  
old true friend.

The creditor hath always a better memory  
than the debtor.

As you use your father, so will your chil-  
dren use you.

Keep out of a basty man's way for a while;  
out of a sullen man's way all the days of  
your life.

A good wife is the workmanship of a good  
husband.

Smoke, raining into the house, and a talk-  
ing wife, make a man run out of doors.

Tell not what you know, judge not what  
you see, and you will live in quiet.

A great fortune with a wife, is a bed full  
of brambles.

Leave your son a good reputation and an  
employment.

Receive your money before you give a  
receipt for it, and take a receipt before you  
pay it.

God doth cure, and the physician taketh  
the money for it.

Leave a dog and a great talker in the mid-  
dle of the street.

*Mr. Fletcher's zeal and assiduity in promot-  
ing the spiritual good of his Parishioners.*

A poor collier, now living in Madely, and  
upwards of eighty years of age, relates that  
in the former part of his life he was exceed-  
ingly prodigal, and that Mr. Fletcher fre-  
quently sought opportunities to warn him of  
his danger. "For," added the poor man,  
"he used always to run after such wicked  
fellows as I was, whenever he saw us, in order  
that he might talk with us, and warn us." Being, however, aware of his pious  
Vicar's intentions, this collier was accustomed  
as soon as he saw him, to run home with all  
speed, and close the door before Mr. Fletcher  
could reach it; and thus, for many months  
together, he escaped his deserved reproofs.  
The holy man, however, still persevering in  
his attempts, on one occasion he outran this  
determined sinner, and obtained possession  
of his house before him. The poor man awed  
by the presence of his Minister, and soothed  
by the persuasive kindness of his manners,  
was much affected, and received those  
religious impressions which soon ended in a  
thorough change of his character.

The Bethel meetings in New York are  
now held on the decks of vessels at the  
wharves, and are usually well attended, and  
sometimes by very large numbers. The ves-  
sels in which the meeting is to be held on  
any particular evening, is designated by the  
*Bethel Flag*, at the mast head during the  
day, and the *Bethel Lantern* at night.

*Thales, one of the wise men of Greece.*—  
A sophist, wishing to puzzle him with diffi-  
cult questions, the sage of Miletus replied  
to them all without the least hesitation, and  
with the utmost precision.

What is the oldest of all things? God because  
he has always existed.

What is the most beautiful? the world, be-  
cause it is the work of God.

What is the best of things? Virtue be-  
cause without it there is nothing good.

What is the easiest? To give advice.